*634 /345 cont./
*631 makhzen /makhzan/ leader only new burdens. In order to equip
652 his mokhaznis, supply them with arms, buy the complicity of
[648] the minor chiefs of the vicinity, and struggle at the court of the
[701] Makhzen against the dangerous influences of the nearby great chiefs by distributing considerable sums to the great ones, new resources are always needed. It is then necessary to impose on
[651] the tribes extraordinary contributions, "frida," to buy the lands
[728] from the ruined inhabitants or, better, to confiscate them, when villages have been destroyed and the families exiled. Hundreds
[567] of slaves are bought to cultivate these abandoned fields. The retinue of the house does not cease to grow. In proportion as the importance of the domains and of the command increases, the intermediaries also become more and more numerous, the harvests and the taxes melt away in their hands, and the chief receives no more than a small part of them.

[619] With an ever-increasing ambition, the kaid then tries to get,
[661] by force or by intrigue, to establish himself in the richest tribes in the vicinity, while the ruin of the ones that he already commands is consummated.

[466] Corvées, taxes, and fines are multiplied indeed, and, in
[651] order to find the money required by the mokhaznis, the peasants
[681] come to the casbah to sell their unripe harvests, their almonds in bloom, and to pawn their fields. Against the urgent necessity of
[571] finding resources, no consideration can hold if it is not that of
[557] keeping intact the very organization of the command by treating with respect the few families whose fate is bound up with that of the kaid. So the great concern of the chief is to acquire goods by every means. If this regime could continue /346/ to endure, the kaid, with his brothers, would come to possess all the lands of the country.

*634 Doubtless in the beginning preferential treatment is still re-
*631 served in the Asif Nefis for the "Aît Iraten," among whom the
616 Gontafi found so many allies; but later, when the memory of the
652 institution of the leffs is almost lost, after 40 years of internal
178 peace, the friendly cantons of the past will end up by being sub-
559 ject to the common regime of the "frida" and corvées. Only the

•557
*634 /346 cont./
*631 families who have entered the service of the new power will keep
616 their exemptions and maintain some ease in the general poverty.
652 In other commands, among the Mtougga, for example, the
178 notables of the kaid's tribe utilized in the administration and the
184 government of the conquered regions often get the title of amghar
*631 in their own village. They command only members of their
*634 family, but thanks to their rank as amghar they avoid, for the
557 extraordinary contributions, being subject to the ruinous agency
554 of the caliphates and mokhaznis and deal directly with the great
chief. Among the Glawa, certain cantons remain privileged be-
184 cause they still furnish in great number minor chiefs and contin-
*631 gents in charge of keeping the distant tribes under the yoke.
*634 These missions abroad are rather profitable besides, and one thus
662 sees poor valleys, like that of the Ouneila, associated from the
first with the fortune of the master of Telwet, adorned with hand-
some dwellings. Their inhabitants have become rich in the serv-
ice of the lord and they have followed his example from afar by
building houses adorned with towers.

*631 While the domains increase, other residences also are seen to
*634 rise around the house of the chief. They are those of his brothers
661 and relatives who have participated with him in the conquest of
602 the tribes for some years. Tagontaft, Talat n Yaqoub in the Asif
Nefis, Bou Taradin in the small state of Mokhtar Seksawi, Boua-
boud of the Mtougga, the little basin of Telwet uniformly present
to us the same spectacle of the colonization of the best lands by
the chief's relatives, who also have become beneficiaries of the
corvées and lenders of money to the poor people.

*631 Finally, under the protection of the casbah, a small mellah
*634 /ghetto/ is established; Jews facilitate trade and conclude with
43 the Mussulmans /347/ all the bargains that the kaid could not
443 negotiate directly without blushing. By control of the important
563 souks /sooks/ at the foot of the mountains, the creation of large
[543] annual fairs, such as the "mousem of Taouloukoult" of the
[655] Mtougga, the economic life itself is governed by the mountain
chief, who takes possession little by little of all the country's
resources to the point that he will soon come to rent out the mo-
nopoly of the sale of commodities to friends or Jewish associates.

/347 cont./

*631 *634 554 Whatever may be the faithfulness of the co-operation given the kaid by his original fraction, and although he may be surrounded by numerous companions, the organization of the command remains very imperfect, and the various functions are very poorly defined. It is the kaid himself who very often superintends the distribution of the food and fodder, just as in war he thinks he is filling his role by giving cartridges to the combatants with his own hand in order to avoid excessive expense. The everyday supplies of sugar, tea, and candles, coveted by the women and slaves, are the object of special surveillance, and the bunch of keys to the storehouses where these precious commodities are locked up scarcely leaves the neck of the great kaid, master of 20 mountain tribes. Not long ago one saw Si el Madani Glawi in a corner of the courtyard of his casbah, separated from the crowd of servants and protected by a wooden grating from an ever possible evil blow, spending long hours receiving news, dictating messages, presiding over the distribution of food, and making sure with a glance through the bars that the slaves were really giving his favorite horse and mule their daily ration of barley.

*631 *634 •559 595 X. The transformation of the customs. -- The political and economic revolution brought into the mountains by this new regime is completed by a no less important transformation of the family organization. In this country of strict monogamy the victorious amghar at first began to consolidate his political situation by numerous matrimonial alliances contracted with the families of minor makhzen /makhzan/ chiefs in the valley or the still-independent amghars of the high mountains. Having become kaid, possessor of sizable lands and several residences, he augments at the same time the number of his wives, whom he chooses from among the prettiest girls in the country. It is not without regret sometimes that a peasant /348/ gives his daughter to the lord; but that alliance is most often worth exemptions from taxes for him and effective protection against the mokhaznis and the caliphates. Among the chiefs, political alliances by marriage are constant, and each reconciliation is marked by a new union. The innumerable daughters of the family are exchanged like presents.